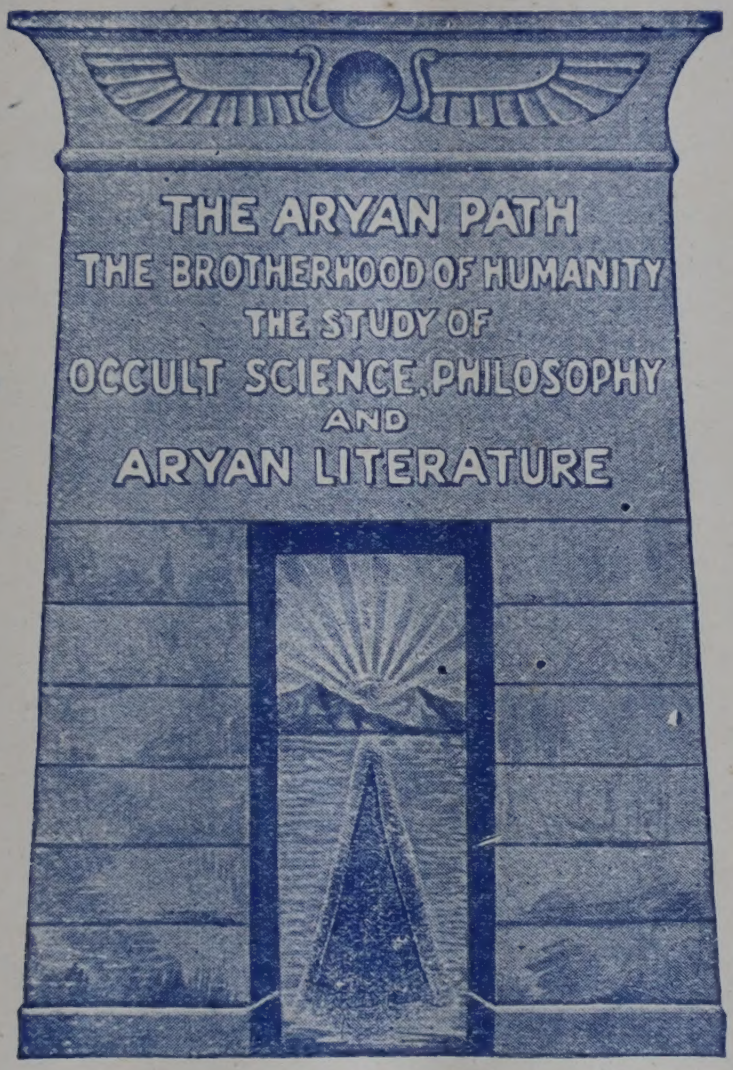
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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February 17, 1949

Theosophy considers humanity as an emanation from divinity on its return path thereto.

—H. P. BLAVATSKY

The free soul has to do with essences and powers all impersonal; the strife of matter is left behind.

—W. Q. JUDGE

The Real Man is not his body, nor his brain; and it is to the Real Man that intuition pertains.

—ROBERT CROSBIE

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th February 1949. VOL. XIX. No. 4.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1949. VOL. XIX. No. 4

GOING FORWARD

What contribution can students of Theosophy make to the construction of the new world which is now going on? Our Esoteric Philosophy is practical and contains Teachings which are applicable to the problems confronting the race-mind.

Though Universal Brotherhood is on everyone's lips, it is not in everyone's heart; that is so because Everyman does not adequately use his head to enquire and determine. The mind is the real plane of action and the chaos which prevails at this hour prevails primarily in the race-mind. Clear perception of our problems is lacking and their solutions are not thought out.

One confusing problem for the student of Theosophy arises from the existence of a hundred and one agencies which claim to be serving humanity and which appear to be actuated by the principle of Universal Brotherhood. As H. P. Blavatsky pointed out, "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind." She stated that as individual students of Theosophy each should feel free to engage himself in any of these movements in particular. But she added that "as Theosophists we have a larger, more important, and much more difficult work to do." What is that? "To open men's hearts and understandings to charity, justice and generosity."

Applying to himself the idea put forward, each must recognize that as a Theosophical student his task is that larger and more important one to which H. P. B. referred. Self-examination and self-analysis are not used to tear off the mask which hides mental laziness and moral passivity. Unconsciously to himself many a student confines himself to the sphere of the "larger, more important, and much more difficult work"—but it is not done. Superficial in quality and restricted in quantity is the output in actual service of the Cause of the Esoteric Philosophy, *i.e.*, the Cause for the right progress of which that Philosophy was recorded. That particular type of service of humanity depends upon a clear perception of

(*a*) Man's duty to himself and consequently the work he has to do on and with himself. In the home, as well as where his livelihood is earned, and in connection with the modes and methods of his recreation, his enlightened heart has to produce self-reformation.

(*b*) His duty to the U. L. T. in which a Nucleus of Universal Brotherhood is to be established and through which the sphere of the race-mind has to be stirred, awakened and enlightened.

The propositions outlined here need sincere and not only serious consideration by every earnest student who aspires to learn so that he may serve. The Editors invite an expression of views from each student of Theosophy so that they may have the benefit of co-operation with as many as possible of their co-students and co-workers in the Great Task of pushing forward "the most serious Movement of the age."

Who will give this co-operation?

MESMER

The eighteenth-century physician Mesmer, at first derided as a charlatan, like so many other benefactors of the race, is now admitted as an important pioneer of science. Born in 1734, he followed Paracelsus and the alchemists in his fundamental doctrine of affinity between metals, plants and woods and the human organism. His graduating thesis at the University of Vienna in 1766 was on "The Influence of the Planets on the Human Body," through what he called the "Universal Fluid," but it was only in 1774 that he came across "the theurgic secret of direct vital transmission" and devoted himself to the application and imparting of the new discovery.

The element of the mysterious which surrounds his life has exerted its fascination on more than one writer. Two interesting books have come out recently, Nora Wydenbruck's *Doctor Mesmer*, reviewed in the June 1948 ARYAN PATH, which, like Beverley Nichols's play, *Mesmer*, 1937, dramatizes and brings into disproportionate prominence the incident of the cure of Mlle. Paradis's blindness, and *Mesmerism*, which publishes the first English translation of Mesmer's own essay on his discovery of animal magnetism, the statement of Monsieur Paradis about his daughter's cure, an introductory monograph by Gilbert Frankau and Mesmer's famous "Propositions," which will be of special interest to the Theosophical student.

Both accounts are sympathetic up to a point; both recognize the influence which Mesmer's discovery has had upon the subsequent developments in psychotherapy, which cannot all with justice, however, be attributed to him, being rather departures from his theories than applications of them.

Students should acquaint themselves with the radical differences between the beneficent curative process which Mesmer used and taught and the harmful and dangerous hypnotism and suggestion which are now identified in the public mind with mesmerism. Their attention is invited to the last article in *Raja Yoga*, "Hypnotism and Its Relation to Other Modes of Fascination," to H. P. B.'s other article, "Hypnotism: Black Magic in Science," published in U. L. T. Pamphlet No. 19, and to the several important articles by W. Q. Judge brought together in THE THEOSOPHICAL MOVEMENT for October 1940 under the heading "Hypnotism and Suggestion."

Both Miss Wydenbruck and Mr. Frankau mention Mesmer's founding of the "Society of Harmony" at Paris, but neither seems to have suspected the relation of Mesmer's activities to the movement which in that century was the predecessor of the Theosophical Movement of the nineteenth. H. P. B. tells us in *The Theosophical Glossary* that Mesmer

> was an initiated member of the Brotherhoods of the *Fratres Lucis* and of Lukshoor (or Luxor), or the Egyptian Branch of the latter. It was the Council of "Luxor" which selected him—according to the orders of the "Great Brotherhood"—to act in the XVIIIth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore.

Miss Wydenbruck mentions that the members of the *Société de l'Harmonie* were bound by solemn oaths to secrecy, and that "its rules were laid down, modelled on those followed by the branch of Freemasonry known as the Order of the Strict Observance." Madame Blavatsky tells us that not only was animal magnetism taught in that society, but also "the tenets of Hippocrates, the methods of the ancient *Asclepieia*, the Temples of Healing, and many other occult sciences."

Miss Wydenbruck is more open to the idea of the part of electro-magnetic phenomena in Mesmer's cures than Mr. Frankau, who will have none of Mesmer's theories, while according him the respect due to him as the opener of the door to a number of later discoveries.

Let us examine for a moment a few of the "Propositions" in which Mesmer summarized his theories, noting how closely they are in harmony with the Theosophical teachings formulated for our century. Mesmer asserts in his first proposition that

> there exists a mutual influence between the Heavenly Bodies, the Earth and Animate Bodies.

He ascribes this influence to an omnipresent principle—

a universally distributed and continuous fluid, which is quite without vacuum and of an incomparably rarefied nature, and which by its nature is capable of receiving, propagating and communicating all the impressions of movement.

This reciprocal action, he writes,

results in alternate effects which may be regarded as an Ebb and Flow....It is by this operation (the most universal of those presented by Nature) that the activity ratios are set up between the heavenly bodies, the earth and its component parts.

In the human body it is especially evident that the agent has properties resembling those of the magnet, he declares; its polarity may be changed, etc.

This property of the animal body, which brings it under the influence of the heavenly bodies and the reciprocal action of those surrounding it, as shown by its analogy with the Magnet, induced me to term it animal magnetism.

The action and properties of Animal Magnetism, thus defined, may be communicated to other animate and inanimate bodies.

His system, he suggested, would

furnish fresh explanations as to the nature of Fire and Light, as well as the theory of attraction, ebb and flow, the magnet and electricity.

The nerves being especially susceptible to the direct action of the universal agent, this principle of "Animal Magnetism," he asserted, "can cure nervous disorders directly and other disorders indirectly." He predicted great things in the line of healing from the application of the rules which he would draw up.

Mr. Judge explains that "Mesmeric force... is secreted by the physical body in conjunction with the astral man within," and that "this fluid is composed in part of the astral substance around everyone." This emanation all of us are giving off all the time, however unconsciously to ourselves, and by its quality we purify or befoul the atmosphere, help or impede the progress of all whom we contact, and by its quality, too, we attract to ourselves beneficent influences or the reverse.

The powers of "exoteric mesmerism," the Master K. H. has written, are as easily acquired by the bad as by the good man, and hence the wisdom of Mesmer's precautions about the recipients of his teachings. It was not "some form of pre- or post-hypnotic suggestion," as Mr. Frankau believes, that accounted for Mesmer's cures. The irresponsible practice of hypnotism which has displaced Mesmer's process, is one of the serious psychic menaces of our time. Mr. Judge wrote that

although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

But for these perversions of his teachings Mesmer cannot be blamed. Miss Wydenbruck's closing words may be quoted in conclusion:—

So, seen from the vantage-point of history, when the tangled threads of human destiny appear coordinated in the pattern of the whole great web, Mesmer's life seems like a strand of shining gold.

JEWISH FRIENDS OF GANDHIJI

Appropriately, *India and Israel* (Bombay) published in its January issue a very interesting article by I. A. Ezekiel on "Mahatma Gandhi and His Jewish Friends." All who have read Gandhiji's Autobiography are familiar with the names of Hermann Kallenbach and Henry S. L. Polak, who played so prominent a part in his South African period. It was to the latter that Gandhiji owed his introduction to Ruskin's *Unto This Last*, which wrought so great a transformation in his life. Mr. Ezekiel brings out in his account of these two noble characters how both had the striking attribute of translating into practice that which they had intellectually accepted, a trait which they shared with Gandhiji himself. Without a moment's hesitation, Mr. Kallenbach would make important changes in his life once he was convinced of their desirability. And of Mr. Polak too Gandhiji recorded that "some of the changes that he made in his life were as prompt as they were radical."

To make one's life reflect one's principles is the acid test of sincerity. How many of the Theosophical students of the present day can pass that test?

POINTS OF THEOSOPHICAL EMPHASIS

I

The first commentaries of H. P. Blavatsky upon a suitable basis for the corporate endeavour of Theosophical students preceded the actual formation of the Theosophical Society by a considerable period. As a matter of actual record, she began to formulate a basis for a platform which a union of students could present to the world as soon as there were a few around her who concerned themselves with the vital contributions which Theosophical principles could make in the nineteenth century—those few who had more interest in Philosophy and Raja-Yoga than in mediumistic phenomena. But the proposed basis for union was not simply the study of Philosophy or of Raja-Yoga by these students ; it was agreement to work for the formation of a nucleus of Universal Brotherhood—a nucleus of those who had determined to overcome the environmental conditionings of any past sectarian teachings and to stand before the world as proponents of the belief that a study of the essence of all great religions would be uniquely rewarding as a step towards harmony between sects and peoples long divided.

This was, then, Madame Blavatsky's first "Point of Emphasis" in launching Theosophical endeavour in the last century—the central point. It was very apparently upon this platform that she wished the Theosophical Society then to stand and to be first judged in the eyes of the world. Many of her articles both in *The Theosophist* and later in *Lucifer* were consistently oriented so as to focus attention upon the comparative study of religions. Whenever she assailed the complacency of those semi-orthodox Christians who would listen, by evidence of the worthiness of Eastern creeds and traditions, she was labouring to demonstrate the social importance of such study as a means to uprooting the exclusiveness of conventional religion. She talked in terms of synthesis and unity, where people were used to the acceptance of only militant diversity. And again, she brought to the violent conflict between nineteenth-century Religion and Science the hope of a meeting and complementing of basic ideals and objectives.

H. P. B. saw from the beginning that for the century 1875-1975 the conflicts of humanity could be resolved by a proper orientation of the group-minds—of scientists, theologians, philosophers, and social reformers. Therefore the second and third objects, as fundamental aids to the first —the formation of a nucleus of Universal Brotherhood. These three Objects outline the work to be done by all who desire to serve the Theosophical Movement she inaugurated.

Unfortunately for clarity in the Theosophical Movement, the persistent interest of the majority of T. S. members in the development of psychic powers made it difficult for the general public to remember just what the *first* object of the T. S. was, and the relation to that object of the programme of comparative study of religions, philosophies and sciences, which was designed only to implement that object. Had the minds of the original T. S. members been in full accord in believing that the *popularization* of the First Object was *the* important "point of emphasis" for 1875-1885 it would perhaps have been possible for H. P. B. subsequently to demonstrate, both to T. S. members and to the world, that no single point of emphasis would ever characterize a truly Theosophical organization—that the *Movement* will inevitably *move* from one point of emphasis to another, just as soon as the former objective is sufficiently realized to enable other "non-theosophists" to retain it and see what *they* can do with it ; always within the Three Great Objects. While spreading the *idea* of the First Object came first in H.P.B.'s mind, so that the whole world might receive an immediate beneficial impact from the platform of the Society, yet the ways and means of fulfilling that high promise, involving a balanced attention to the other Objects and vigilant observance of significant shifts of the mind-of-the-race "points of emphasis," must have been the work she strongly wished to get on with. This, so that the *first* point of emphasis—the *idea* of a Universal Brotherhood—would be prevented from becoming in time but a vague shibboleth.

If this suggested analysis is correct, the implication would be that the only way in which any

"line laid down" in the Theosophical Movement by any Teacher may be preserved is by pressing onward in the light of the implications suggested by that "line." Repetition without creation is disastrous, and one of the ways in which even sincere disciples have vitiated the teachings of the great ones of all time. For the heart of any teaching or "line laid down" must be creative, non-representable by any static form.

In the light of Theosophical principles themselves, it would seem clear that any Theosophical organization is primarily designed to hold before the world basic concepts which can be immediately useful in the creation of a better society at large—that is, a social condition allowing more community devotion to the needs of Soul. So exoteric Theosophical endeavour is primarily "social work," and as with all social work, in contradistinction to religious proselytism, there is always a need to adapt the energies to the immediate situation. There must always be some particular point or points of emphasis, differing from time to time—even though they flow always from the same *principles*—which represent the growing tip of Theosophical progress—the most uniquely rewarding applications of Theosophical principles in a specific historical situation. And such points of emphasis do change with the time and place, as any student of H.P.B., Judge and Robert Crosbie will be well aware.

Such a presentation as is now being developed raises, of course, a considerable number of natural doubts and questions. How, for instance, can it be said that Theosophists might ever have done with the same emphasis upon Universal Brotherhood given by H.P.B., and ready to pass on to "some other" application of Theosophical principles? It is not a matter of forgetting anything in the ethical purview of Theosophy in order to discover some new expediency in reaching the public, but a matter of realizing that a new *manasic* stimulation, the proper use of the touchstone, *may* bring about a welcome avalanche of delayed ethical consciousness either in individual men or in the whole of a society, whereas reiteration of sentiments which have already served their ideational usefulness for the present may indicate a slackening of creative effort and a forgetting of the *dynamic* aspect of the Theosophical Movement. The "new," of course, must be philosophically and psychologically consistent with the old—yet it may also be a growth from the old, and it may not sound *exactly* like the old.

What has happened to the idea of Universal Brotherhood in our time? It has finally come to be universally adopted, universally diluted and universally trivialized. The responsibility of Theosophical students for this sad development is worth much pondering. Particularly susceptible to examination by them is that aspect of the Brotherhood Idea which involves the union of science and religion; here, specifically, it may be seen that the duty of the Theosophist is always to proceed beyond the line of apparent agreement to the line of disagreement—the line of battle—and thus towards a higher agreement.

The "union of religion and science" is worse than useless if it is engineered by men who simply desire an emotionally satisfying compromise. Unless the idea of a God who has finite attributes of power, to whom irrational supplications may be addressed, is replaced in "the new synthesis" by a positive concept of man's *own* reincarnating potential, that which has been the best in science (a Grecian-like belief in Man as a near God) will have been left out of the new synthesis and it will be no synthesis at all. Similarly, if the "synthesis" is simply to be a study of religions within the context of materialist assumptions, a referring of all creeds and teachings to an origin in geographic or economic circumstance, the synthesis is purely illusory. And it is often the unpopular task of the Theosophist to point out precisely these things, even as did Albert Einstein once at a Conference of Religions and Sciences and for this he received abuse from both quarters. For no rewarding *Theosophical* study can be undertaken if any of the dogmas of the nineteenth century of religion or science are retained. It was necessary to protect the idea of religio-scientific synthesis from exploitation in the days following the establishment of the T. S.—by a determination on the part of Theosophists themselves *never to be guilty of over-simplification.*

Today, in every country of the world, we hear from both theologians and scientists that we

must have a "scientific religion" and a "religious science." These were wonderful words in 1875, words of inspiration, the words of genuine pioneers, yet today they are usually words of expediency. Men of the church often pride themselves on their scientific acumen, and men of science are fond of indicating their perception of a need for ethical faith—so that when the bombs fall, they can say that they previously told the truth about the sad state of humanity, but that no one would listen. In retrospect, we might say that the great need has been, after the initial spreading of the *idea* of religio-scientific synthesis, for specific correlations which would insure that the "synthesis" would proceed along rational rather than sentimental or expedient lines. Today the very men whose temperaments would have led them to abhor the unpopular in 1875 are the ones who make a popular—and dangerous—hodgepodge of religion and science.

Today, also, a brotherhood of all men and nations is an idea favoured by universal dissemination. From the Constitution of the Union of Soviet Republics to such organizations as America's "Mankind United" we gain the impression that everyone—or almost everyone—now does "believe" in such a brotherhood. Imperialism is a terrible word, for instance, and no one denounces that word more vigorously than the imperialists. Vague sentiments are infinitely malleable, and it takes little profundity to see that Fascism may come to any land under the guise of a society for the promotion of brotherhood. Of course such a Fascism will have to stop pillaging colonies directly, else people will not believe that it is a brotherly government, and it will have to stop discriminating against Negroes, but it can easily do these things and still be a totalitarian *terreur*.

The Theosophist who pioneers a concept, such as that of a non-sectarian and interracial brotherhood, has undertaken a grave responsibility, precisely because, as Theosophical Teachers have always warned, vague sentiments are a potent danger. He who pioneers a concept must apparently be prepared to devote himself to the implementation of that goal through constant and consistent application of Theosophical principles. Unless he will carry himself and the concept so far, he may find that he has but stirred up a quasi-spiritual force in the public at large—one which can be used by unscrupulous manipulators of society, and will probably be destined to spread the remainder of itself uselessly on the hot sands of social confusion, instead of remaining in a needed reservoir until the trees are firmly planted which need its irrigation. It is all too easy to dissipate the timid ethical promptings of men by giving them a superficial aim which shortly reveals its inadequacy. One can cry "Eureka, I have found it!" only so many times, before people become tired of being promised the way, the truth and the light when there is no light, and simply turn over in bed and resume sleep.

Of course, the members of the Society in 1875 could not insure that only pure study and basic thinking would follow their plea for religio-scientific synthesis, or that all men would see that to have peace among all nations and peoples they must learn to live peace even harder than they cried for it. They could only spread the idea of synthetic study abroad and await the course of events, while setting the example among their own scanty number of consistency in practical work toward the basic reorientation they called for. But as soon as their ideal began to be sullied by over-simplifications and purely expedient popularizations they needed to fight like tigers against corruption, instead of taking the *sound* of agreement for agreement itself.

We cannot hope to move smoothly toward international fraternity by repeating the slogan of One World. Not in a world which is well-nigh suffocated by the *ersatz* perfume of Leagues of Nations, Atlantic Charters and United Nations. Once an ideal "point of emphasis" for the Theosophical Movement, the One World Idea must be saved, from the death which will inevitably follow its purely sentimental expression, by Theosophists who will attack all justifications of "defensive armaments"—that blind and inconsistent doctrine which upholds the right of one man or one nation to continue following the philosophy of physical survival as the supreme end until all "the other people" or "the other nations" have *first* renounced that philosophy.

The "point of emphasis" has indeed changed. For Totalitarianism keeps intruding itself upon us in the name of "unity of all free peoples"; and honest independence of thought, the root of all true freedom, must often accept a rôle termed "obstructionist" or dissident.

What of the needed "points of emphasis" for the present and the future?

(*To Be Concluded*)

WHAT INDIA HAS TO GIVE THE WORLD

The opening at Bombay on December 27th of the Twenty-third Session of the Indian Philosophical Congress was marked by the unanimity with which the practical importance of Indian philosophy was stressed.

The Rt. Hon. Mr. M. R. Jayakar, P. C., brought out in his Inaugural Address the necessity of a radical solution from the plane of spirit to meet the present crisis in civilization. Free India as "the home of spiritual truths" must undertake the building of a new world, he declared. While India was a subject nation, her philosophical and religious truths had been at first suspect and later recognized through a cloud of misconception not unmixed with condescension. A bold presentation was called for now, without straining to establish analogies with Western thought, an effort which had led to misconceptions. The appeal for their justification had to be, not to any popular European doctrines but to human experience as the ultimate basis of knowledge.

Shri Jayakar brought out that Indian philosophy had come to be not only a system of thought but also a scheme of life, seeking, by control of the aspirant's conduct, to make him increasingly able to realize by personal experience the truth which his philosophy held dear.

There was no conflict in Indian thought between religion and philosophy on the one side and science on the other, due to the Indian conception of the universe as an indivisible whole, governed by fundamental universal laws. It pointed to the Ultimate Reality behind the manifested world and stressed the essential unity of God and man. "The frail human of one age would be the perfect God of a distant millennium." There were no miracles, all evolution or progress being strictly under law.

The fundamentals of Indian thought as summarized by Shri Jayakar read like a recapitulation of the teachings of Theosophy: The Eternal Background of Reality; the origin of evil in human selfishness; the Law of Karma, man being the architect of his own fortune; the gradual widening of the concept of the Self until it takes in all other Selves and the Individual Self knows itself one with the Ultimate Reality.

> Creative force comes from spiritual truths directly realized. Indian philosophy has always been dynamic for the realization of the Truth and may become dynamic also for the reconstruction of social, political and moral values.

The consummation of the glorious national destiny of building a new world "will benefit all humanity by emphasizing the Indian tradition and philosophy and by showing how the mere ideal of brotherhood or One World can be converted into a fact through the realization of the oneness of life." He emphasized in closing that the realization of spiritual values would not involve a denial of the world of relative values, but would "become dynamic for world transformation."

This point had been stressed also by Dr. S. Radhakrishnan, the Founder of the Indian Philosophical Congress, who too referred to the large contribution which India had to make for the survival of the present cultural crisis. He deplored both exclusive concentration on the objective world and running away from it, neither of which was favoured by Indian philosophy. The illustration which he used for keeping in touch with the realities of life and yet not being lost to the eternal truths was particularly felicitous:—

> like a Nati whose feet kept time to the music but who yet never forgot the pot of water she was balancing on her head while dancing.

Appropriately, the title of the presidential address of Prof. S. K. Maitra was "Whither Man?." since the answer depends in no small part upon the type of philosophy man has. He found "too much frivolity rampant at present among philosophers, especially in the West." Philosophy had a serious rôle to play, and much so-called philosophy today was not only useless but a hindrance. The prestige of philosophy was still low, but there was a growing recognition of the need of a radically different kind of knowledge.

> If philosophy had played her part properly, she would have easily got back the leadership of the world and, what is of far greater importance, would have been able to stop the headlong march of the world to complete annihilation.

It is a solemn thought, bearing directly on the opportunity which the philosophy of Theosophy had, to avert the catastrophes of which it warned and which have since precipitated.

Knowledge of facts and knowledge of values, Professor Maitra brought out, were of different categories. The essential spirit of India's culture was "value-centric." The philosophy of free India must, he said, build upon this foundation, giving the world, not what it wanted, but what it needed.

A truth could only be understood, he truly declared, when seen in its right setting in a universe of truth. Theosophical students will find abundant light thrown upon this proposition in "The Synthesis of Occult Science" by W. Q. Judge (*U. L. T. Pamphlet No. 3*). To quote but a pertinent statement or two from it:—

> There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature.... Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere in nature, as in life.

Professor Maitra insisted on the necessity of removing the exclusiveness that separates not only truth from truth but also ourselves from Nature.

> ..."seeing oneself in all beings and all beings in oneself" can only come when one loses one's sense of separateness, which is another name for egoism.

He did well to insist that the philosophy which India propagates "must be in keeping with her spirit through the ages." "If India is again to contribute her share to world culture," and "take her place, and her rightful place, as the leader of the whole world, building and shaping its culture—she must be true to her own spirit." And that spirit of India's culture he described in the words of Maitreyī, "What shall I do with that which does not give me immortality?"

The character of Indian culture had always been, he said, that it had looked to what was within. "We have neglected too long the inner man within us." Our educational systems would have to be revised to correct the giving of too much importance to the imparting of knowledge of facts and too little to the growth of character.

Professor Maitra echoed the Theosophical teaching that "no lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old" and that "to seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles.* (*The Key to Theosophy*, p. 194) For he declared:—

> We must produce better men if we are to improve human relations. To say that what we require today is a better international organization leading to a better understanding among nations is really begging the whole question. How is it possible to have a better international organization if the men who are entrusted with the work have no better minds to bring to their task than they possess today? A great international organization and little minds go ill together.

The philosophy for free India which he had outlined could, he believed, help greatly, by inculcating a proper sense of values, in the production of "a better type of men." It must, he said, put a stop to the mad struggle for power which he regarded as the most distressing feature of the present world situation.

> It must resuscitate the common man, not by following the Russian plan, which deprives him of two of his richest treasures, freedom and religion, but by restoring to him the values he has lost during the last few centuries of scientific civilization.

MEDICINE AND INDIVIDUAL FREEDOM

There is no tyranny more immediately threatening the freedom of the individual, however insidious the advance of Church and State towards dominance of individual purpose, than the medical orthodoxy which, in the guise of Public Health Services or medical associations, claims autocratic rights over the bodies and the liberties of individuals in the name of the current medical fetish. We are glad that the National Anti-Vaccination League of Great Britain (25 Denison House, 296 Vauxhall Bridge Road, London, S. W. 1) is giving wide publicity to the treatment to which Mrs. Bransden, an Englishwoman visiting America to see her daughter, was subjected a few months ago.

Great Britain having long been freer from smallpox than the U.S.A., there was no legitimate excuse for the declaration in April 1947, by the Quarantine Division of the Public Health Department of the U.S.A., that passengers from Great Britain must furnish certificates of vaccination not more than three years previously. Conscientious objectors were for a time admitted, subject to their keeping the authorities informed of their movements for thirteen days after landing. On the morning of Mrs. Bransden's flight to New York, she was told that a vaccination certificate would be required for entry. Taking the risk and refusing vaccination on arrival, she found herself quarantined for two weeks on Ellis Island, under most unpleasant conditions of dirt and exposure to infectious disease. There was no smallpox in Great Britain at the time, so the whole incident was an illustration of the pointless abuse of autocratic power. India should guard against bestowing such power on a group professing to safeguard health but really defending an indefensible superstition—that people can be poisoned into health.

A valuable and timely reprint from the *Medical World* of 14th November 1930 has come into our hands. It is of Dr. M. Beddow Bayly's article, "From Koch to Calmette" and examines the antecedents and the record up to that time of the B. C. G. vaccine which is now being urged upon India by the Ministry of Health in collaboration with the World Health Organisation. (See THE THEOSOPHICAL MOVEMENT, June 1948, p. 126.) It includes an examination of the history of tuberculin from the discovery of the tubercle bacillus in 1881 by Dr. Koch, a review of the dangers of tuberculin testing, including the cruel and dangerous Calmette conjunctival test, which consists of placing drops of tuberculin in the eyes, with possible permanent injury to sight, and the story of the Lübeck disaster of 1930 in which 72 out of 246 children to whom the B.C.G. (Bacillus Calmette Guérin) vaccine had been orally administered soon after birth died within a few months. Criminal proceedings were instituted against those responsible. The claim that the B. C. G. vaccine must have been tampered with did not prevent the Federal Health Council of Lübeck from deciding that a general immunization, "particularly when living bacilli are employed, even though in an attenuated form," appeared for the present "ill-advised."

It is admitted that sufficient data have not since been accumulated to prove the efficacy of B. C. G. vaccine. It is unfortunate that India has been chosen for the mass demonstration. Those responsible for the present campaign and others impressed by it should read the article in *The Journal of the British Medical Association* for 29th November 1947, on "The Value of the B. C. G. Vaccination in Control of Tuberculosis." The writer, Dr. G. S. Wilson, M.D., F.R.C.P., D.P.H., Director of the Medical Research Council's Public Health Laboratory Service, assembled a number of difficulties and disadvantages which its use would entail and seriously questioned the conclusiveness of the published evidence for its value.

MEN AND BEASTS

It is good news that a law has been passed by the Madras Legislative Council banning the sacrifice of animals or birds in Hindu temples of that Province on pain of three months' imprisonment or fine or both. Good news for those who oppose cruelty to animals; for the individuals who would otherwise perform or cause to be performed such sacrifices; and for all who frequent the temples the atmosphere of which has so long been polluted by the practice.

A shocking statement comes out in connection with the use of Indian monkeys in the investigation of infantile paralysis, in Mr. E. Westacott's brochure about the Kenny Treatment, *Must the Children Suffer?*, recently published by the World League Against Vivisection and for Protection of Animals (42 Aberdeen Road, London, N. 5). Mr. Westacott, after reviewing the successes achieved in the treatment of infantile paralysis by Sister Kenny's method and the opposition which it has met with from orthodox orthopædic surgeons, quotes the statement sponsored by the Maryland Anti-Vivisection Society in one of its brochures:—

> ...thousands of Rhesus monkeys have been imported from India and distributed to most of the biological laboratories throughout the United States."

The purpose is this polio research, a glimpse into the nature and doubtful promise of which was given in an abridged article in *The Readers' Digest* of November 1942, which stated that two doctors had injected samples of sewage into the brains of monkeys in the course of their investigations relating to infantile paralysis. It is a sad commentary upon how far the closed mind can go in tolerating any iniquity that does not involve recession from its rigid presuppositions and prejudices.

But how long is India going to be a party to this villainous project by permitting the exportation, for exploitation and torture, of her helpless animals?

EDUCATION FOR PEACE

In an article published in two successive issues of *The Adelphi*, Mr. Herbert Read considers the possibilities of overcoming the world's aggressive impulses through "Education for Peace." He proposes two determining principles as educational aims: (1) "Educate with reference to things, and not to persons," and (2) "Educate to unite, not to divide." The idea is to apply these together, helping the child to discover, under wise guidance, how much more can be accomplished in the control or manipulation of things by co-operation and mutual aid than by his own unaided efforts.

Mr. Read would have our main energies directed against the moral causes of war, which lie within ourselves.

> The moral regeneration of mankind can only be accomplished by moral education, and until moral education is given priority over all other forms of education, I see no hope for the world.

He means by moral education not preaching to the children, but submitting them to the æsthetic discipline of imitating, in rhythmic, interpretative action, the harmony and divine proportions of the universe, through the arts, gymnastics and creative play of all kinds. Such education he shows to be in line with Plato's educational system. Imaginative creation, he declares, is natural to the child, and with sympathy and understanding can be developed in the primary stages of education.

> Once it has been established as a basic activity of the child's life, then by imperceptible degrees it can be extended to all the harmonies and graces of living, giving to life what Plato called the beauty of Reason.

It is not that reason alone is to be developed; all our faculties must be developed in harmony for the acquirement of wisdom, defined as "a balance of faculties, an equilibrium about a steady point," and as a "total attitude to existence."

> In earlier civilizations—that of China, for example—wisdom rather than intelligence has been the aim of education, and if we are to believe the Oriental philosophers, and the Greek philosophers who followed them, wisdom alone can ensure the happiness of mankind.

IN THE LIGHT OF THEOSOPHY

A striking call to remembrance of India's wise and saintly leader and to reconsecration to the fulfilment of his unfinished task was sounded by the Congress Working Committee in its message for the first anniversary of Gandhiji's martyrdom. That message called for the solemn observance of January 30th as "Sarvodaya Day." It pointed to the lesson that Gandhiji had taught above all; "Adherence, at all costs and in all circumstances, to the moral values which give meaning to life." He had urged that service should be directed, through truth and non-violence, towards the promotion of unity and good-will, without distinction of class or caste or creed. It is the lesson that the whole world needs, not only India, though it is certain that India, facing her difficulties in the light of the message of Gandhiji will grow in moral stature and advance from the political freedom already achieved to "social and economic freedom, so that progress and equal opportunity may come to all the people of India without any distinction of race or religion."

Significant and inspiring also was the message of the Governor-General to the Nation on "Sarvodaya Day." The fundamental of Gandhiji's mission, he declared, was "unilateral effort in love irrespective of the other party's failures." How Theosophical is the concept which he expresses thus :—

> Let us remember that there is God in every living thing and it is God and His Light we get a glimpse of whenever we see kindliness, sympathy, compassion or other manifestation of love flowing from one to another. When love disappears, we close the window against the light of God.

A profound truth is proclaimed by Ralph Tyler Flewelling in his editorial, "In God: No East or West" in *The Personalist*, Autumn 1948. "Can Christians not recognize the good in Gandhi as Christlike?" he demands, declaring that Gandhiji was "perhaps the most Christlike man of our generation. "Was not his God, the God of Christ?"

Mr. Flewelling believes that the co-operation of other religions is necessary, though he conceives it to be the rôle of Christianity to show the way to world co-operation and to the solution of the world's problems. But he recognizes that

> the solution cannot be local, provincial, racial, or sectarian, it must be so universal as to commend itself to all earnest seekers after the way of truth and life.

So long, he writes, as we live in the region of belief, seeing eye to eye is impossible, but in the realm of action "righteousness, mercy, brotherly love, are easily recognizable by every stripe of belief, and here we can come together."

The universal ethics forms indeed part of the common denominator of all religions; every great Teacher of the race has equated selfishness and injustice with evil, harmony and selflessness with good. Mr. Flewelling speaks of God as "He," but it is the God active in the orderly processes of Nature, ever-present, pervasive, the inspiring source of "every generous impulse that stirs the spirit of man, every creative good, every work of love and self-sacrifice," which he describes. It is not the heart of the Christian message only that

> "We need not climb the heavenly steeps" to discover God, whose dwelling-place, most cherished, is within the heart of man himself.

H. P. B.'s simile about fancying that one has the ocean of truth in his family jug is recalled by Mr. Flewelling's declaration, in connection with his plea that religion take on a new aspect of universalism :—

> We may dip our denominational, sectarian, or individual cup into the sea of the Divine Mercy which takes beautifully the confinement and contour of the holding vessel. It is genuine sea-water, but it is not the ocean whose expanses are past human comprehension.

The sacred relics of the Buddha's chief disciples, the Venerable Sariputta and Maha Moggallana were landed on Indian soil on January 13th, and turned over to the Maha Bodhi Society of India on the 14th.

It was under Karma that when the 2,500-year-old relics now returned were discovered in Sanchi Hill in 1851 they were removed in their caskets to England. It is a good omen that they are once

more on Indian soil, and from museum exhibits have become venerated symbols of a Message which modern India is now more disposed to hear. Nearly 2,000 Buddhist pilgrims had gathered at Calcutta from Tibet, Nepal, Sikkim, China, Burma and Ceylon to do honour to the sacred relics which will be permanently installed in a new *vihara* at Sanchi.

The words of India's Prime Minister, Pandit Jawaharlal Nehru, in handing over the relics to the Maha Bodhi Society before a crowd of half a million people, were particularly appropriate. The occasion, he said, called up a picture of the succession of great men from the Buddha's times on. The Buddha's message, which gave meaning to life, was more even than the relics. That message was not confined to India, but had been given to all the people of the world, though the greatness of Lord Buddha and Mahatma Gandhi made their countrymen hold their heads high.

> Today there is far too much of disintegration in the world. We meet together and try to compose these differences in our meetings and conferences, but we must seek a deeper method for their solution. Therefore it is good that we should think of these great truths, truths that embody something unchanging in the changing world. The great truths that the great men, not only of India but of the world, have taught do not change. Let strength be given to us to act up to these truths and thereby serve India and the world.

We are glad that India's Prime Minister gave a lead in the direction of peace and freedom in taking the initiative in calling a Conference of Asian Governments and the Governments of Australia and New Zealand to consider the common danger presented by the situation in Indonesia and the Dutch imperial attitude. He did well to emphasize that the Conference was intended to strengthen, not to weaken, the Security Council of the United Nations, lending it support on the basis of a united understanding among the conferring nations. It is well too that he has set at rest any misapprehension that his action might cause in connection with the formation of an Asian bloc.

It is in line with the growing recognition that peace is indivisible in a united world that makes injustice anywhere the proper concern of all men and all nations everywhere. Pandit Nehru said in explaining his action at a press conference on January 13th :—

> The freedom of any country is a precious thing. But today, every action must be judged from an even wider stand-point, that of world peace, and any country that imperils that peace must be called to account, or else the contagion spreads and ends in wider catastrophe.

H. P. B. has written that

> as humanity, as a whole, is the stem which grows from the spiritual root, so is the stem the unity of the plant. Hurt the stem and it is obvious that every shoot and leaf will suffer.

H. P. Blavatsky wrote in *Five Messages* that Theosophists were of necessity the friends of all who fought against injustice to women; and elsewhere she has written strongly on the subject. Rapid strides have since been made in the direction of giving equal rights to women, in which India has not lagged behind. There is no aspect of contemporary life in which today the educated women of the country are not interested.

The presidential address of Shrimati Urmila Mehta before the All-India Women's Conference at Gwalior on the 26th January included a broad survey of the social, economic and educational position in the country, the last especially important in the context of adult franchise. She reminded her hearers of the responsibilities that go with rights and called upon the educated women to think in terms of the ignorant, dumb women living in far-off corners of India who did not speak the language of their more fortunate sisters.

Her suggestion that the educated women organize not only literacy classes but also centres for teaching their under-privileged sisters how to bring their children up was practical. Wisely, however, she suggested that the necessary raising of their educational and cultural level need not be at the cost of destroying the harmony of their present life. But even in the gradual modernizing of their life which she envisaged, we would urge discrimination. There is much in modern civilization that the masses will be the worse and not the better off for having, *e.g.*, artificial methods of

contraception and the current medical fetish of inoculation. There are, however, no two views on the importance of relieving the poverty and squalor in which so many of the Indian millions live.

In an unsigned review in *Lucifer* for April 1889 (IV. 171) we find the statement:—

> There are certainly not wanting signs that a great amelioration of the human race will proceed from the amelioration of the "better half" of mankind.

Shrimati Urmila Mehta was right in her insistence on "a new social conscience" in the awakening of which the women of the country could play a by no means insignificant part.

E. Stanley Jones has tried in a volume of 200 pages to interpret Mahatma Gandhi. As a broad-minded Christian missionary he has attempted to evaluate Gandhiji's character and labours; but we are not greatly surprised that he has not been very successful.

Students of Theosophy will be interested to note in this volume Stanley Jones's strictures on the doctrines of Reincarnation and Karma. As to the former the author has not understood Gandhiji's views on Caste because he has not studied, even in bare outline, the doctrine of successive lives on earth. What is it that incarnates and whence the tabernacle in which the old reincarnating Ego continues his labours as a new personality? These points once understood, many things will become clear.

Similarly, to him Karma is fatalism or Kismet, but that is a wrong deduction. The striking statement of the *Mahabharata*, "Exertion is greater than destiny," does not seem to be known to him. Similarly he seems unaware of the teaching of collective Karma, national, racial, communal, and of the aspect of interdependence between the doer of Karma who reaps its effects on the one hand, and the innumerable agents of Karma through whom or which he feels or experiences those effects.

While it is true that there is lack of knowledge even among educated Hindus themselves and consequent misunderstanding about more than one aspect of the doctrines of Reincarnation and Karma, Stanley Jones seems to have missed out on ascertaining what Gandhiji himself has said on these doctrines or what the doctrines are in reality. Perhaps in passing we might state for Stanley Jones and like-minded Christians that if Reincarnation, called "the lost chord of Christianity," and the philosophical and logical interpretation of Karma preached in the Sermon on the Mount and in the Epistles of Paul were to be accepted by the missionaries they would elevate the status of the religion of Jesus; at present, without these two great truths the sayings of Jesus and Paul lack philosophical strength.

Pandit Nehru's suggestion at the Indian History Congress that in the presentation of history, without violence done to facts, that which tends to unite be stressed rather than that which tends to divide, recalls the very suggestive article which Mr. H. N. Brailsford contributed to a symposium on "Educating and Organizing for Peace" in *The Aryan Path* for January 1939. He brought out how few of the usual text-books of history made for peace, some applauding conquests as the nation's proudest achievements and ignoring its progress in the arts of peace. Most of them suppressed or minimised every accusation against their statesmen's past treatment of other nations. He urged the value of a general picture of universal history, against which quarrels would shrink into their due perspective, a history which would deal adequately with the East as well as the West.

> Emerson tells us that once as he was heated after a political controversy, he looked up at the stars and heard them say, "Why so hot, my little fellow?" The politician who tried to see his own actions and his nation's interests within the framework of the history of civilization would hear from its Muse the same tranquillizing words.

That is as true as that, when we succeed in freeing our consciousness for a brief space from the dominance of the crowding impressions from without, to turn it in the direction of the spiritual, we rise above the fever and the fret to view the shifting phantasmagoria from the stand-point of the steady Unperturbed.

We commented last month on the first of Sir C. P. Ramaswami Aiyar's two lectures at the Indian Institute of Culture, Basavangudi, Bangalore, on "India and World Culture." In his second lecture, "World Culture and India," he examined the other side of the medal, the influence of outside contacts upon Indian culture. The Chinese doctrine of Ahimsa, for example, preached at about the same time as the Buddhists were preaching harmlessness, or earlier, had, he said, played a great part in the development of the doctrine in India. India, he believed also, had been "vitally and profoundly influenced by the Persian or Arabic strain of thought." The Greek contribution had been great,—to Indian dramaturgy, which had taken over bodily the whole stage apparatus and scenery of the Greek theatre; to Indian sculpture in which the Greek ideal of perfection of form had complemented the Indian symbology; and to Indian philosophy, though Greek thought also owed much to Upanishadic thought. And modern India was of course "shot through with European ideals and European modes of life and of expression."

An interesting point which Sir C. P. Ramaswami Aiyar brought out incidentally was that the ancient Upanishads showed

> that whereas the Brahman did what could be called the Vedic portion of the work, the Kshatriya brought into existence those specific speculations which are now regarded as part of the Upanishadic lore. In the *Chandogya Upanishad* we hear that a person comes to a ruler for enlightenment on the mysteries of existence and asks him to give him instruction in the problems of life and death and immortality.

H. P. B. mentions as one of the proofs that portions of the Upanishads were written "*before* the caste system became the tyrannical institution which it still is" that

> the great Teachers of the higher Knowledge and the Brahmans are continually represented as going to Kshatriya (military caste) kings to become their pupils. (*The Secret Doctrine*, I. 270)

Mr. Judge remarks in his *Notes on the Bhagavad-Gita*:—

> My opinion is that the Kshatriya caste is the greatest. The Brahmans, it is true, have always had more veneration paid them as being spiritual teachers and thus representing the *head* of Brahma; but in some of the Aryan sacrifices there is an occasion when the Kshatriya ranks the Brahman...the warrior caste could learn and speak the Vedas as well as engage in war, whereas the Brahman's only duty was that of a teacher. (p. 47, f.n.)

The two lectures by Sir C. P. Ramaswami Aiyar have been brought out in a single pamphlet under the title "The World and India," which is available from the Indian Institute of Culture, 6, North Public Square Road, Basavangudi, Bangalore, for Re. 1/.

The Manchester Guardian in its issue of 14th January sounded a friendly editorial warning to India, while appreciating the achievement of the Indian Government in preventing the bad economic conditions, which it had inherited, from becoming quite unmanageable. The thoughtful English paper maintains that, unless the present economic stagnation, with industrialists apathetic and labour sullen, is overcome, India will be unable to exercise the power and influence which it should internationally.

> However impressive its outside, it will be what the Chinese call a "paper tiger." It will also be very vulnerable to Communist propaganda.

The *Guardian* calls for "social and economic reorganization on the largest scale" as the remedy. But there is another aspect of the current Indian scene on which its warning is most timely —the pre-occupation with politics which is the legacy of the long agitation for freedom. The Kashmir truce, the *Guardian* mentioned, would allow the administrative energy of India and of Pakistan to be concentrated on constructive tasks. By looking

> to their neighbour, China, the two Dominions can draw constant warning of what happens when a country has too much politics and does not solve the basic problems of the agrarian system.

In solving the agrarian problems moral values and not only economic gains should form the basis for calculation.

Mr. Ivor Brown raises a challenging question in *The Literary Guide and Rationalist Review* of January 1949, when he asks "But How Frankly Can We Speak?" He recalls the days when

Secularists holding forth on Hampstead Heath had drawn an astonished and resentful crowd and their jests had been made the basis of charges under the Blasphemy Laws. Today only a few paused to listen to them; the holiday-making crowds, he implied, would be as indifferent to their sallies as to the dogmas the freethinkers might attack. The important point is that the partial victory for freedom of speech on one front does not warrant complacence. The struggle has but moved to a new battle-field. The politician, Mr. Brown warns, "is now claiming sacrosanctity and divine immunity from the simplest kind of jest." The fact that a nephew of a Minister had been given a post was made the subject of a radio quip about nepotism, and the resulting uproar, fuss and apologies seemed to Mr. Brown very serious in their implications.

> The Blasphemy Laws are no longer wheeled out, and a speaker in the park may even make a joke about God; but not, certainly not, about Mr. Gaitskell. The one thing the speaker is forbidden—and on the air he has been summarily forbidden—is to make a joke about the Minister of Fuel, or presumably any other of these new divinities.

Rude remarks about the House of Commons have been known to bring their maker into grave difficulties (Mr. Brown cites an instance) while any M. P., speaking in Parliament, can say what he likes unchallenged by the law. Mr. Brown is "seriously convinced that secular Westminster is now more of a menace than faithful Canterbury." If, as he charges, "the politicians are setting themselves up as creatures beyond criticism" in Social Democratic England, it is but an expression of the world trend to exalting the State above the individual. It is to be hoped that India will be able to keep free of it. Complete probity in public office there must be, but rectitude does not demand pomposity.

Mr. Arthur Upham Pope's lecture to the Royal India and Pakistan Society and the East India Association on March 10th, 1948, is published in the former Society's First Issue for 1948 (just received) of *Art and Letters: India and Pakistan.* Entitled "An American View of the Indian Scene," the article presents, along with an appreciation of the achievement of the new Dominions in achieving stability against tremendous odds, an appreciation of the Indian contribution, past and potential, to the solution of the problems of the world.

> India provides us with an inexhaustible treasure-house of spiritual wealth, immeasurable in extent, compassing almost the full range possible to the human mind and human experience.

Mr. Pope recalls Arnold Toynbee's prediction that "the ultimate character of civilization, if it survives the present menace, will be determined by the basic social, religious and artistic concepts of Asia...too profoundly true, too deeply grounded in the ultimate reality of things to be permanently excluded from a dominant and formative rôle." Because it has been ideas that have been responsible for all the great conquests of civilization, he says, the West is encouraged to "look hopefully towards a new India for a renewal of those spiritual services that she once rendered the dawning of civilization of the West; which the West, now faltering and confused, needs again in a new form."

It is well that there should be in many in the West "a becoming humility and gratitude for leadership in disclosing new fields, new intellectual and spiritual adventures." Mr. Pope sees the proof of this in the "prodigious response" to *The Meeting of East and West* by Prof. F. S. C. Northrop, the review of which at the Indian Institute of Culture was published in condensed form in *The Aryan Path* for April 1948, p. 171. But "a becoming humility" is also appropriate for the sons of India, thus expected, all unready in many cases, to lead the modern world out of the wilderness. It is for them to rise to the challenge of their country's opportunity and of the world's great need.

The address on "Education for Character: A Neglected Objective" which Mr. Ordway Tead, Chairman, Board of Higher Education, New York City, gave at the Charter Day Convocation of the College of the City of New York on May 7th, 1947, was recently published as Hazen Pamphlet 22. (The Edward W. Hazen Foundation, 400 Prospect Street, New Haven 11, Conn., U.S.A.)

He calls for bringing out, in connection with different subjects, a sense of social obligation. The facts about man's achievements, he points out, are not acquired "merely to know them but rather to build wisely upon them." The part which biographical reading can play in character development is mentioned.

> Exposure to great characters through biography and autobiography is one condition of having a sympathy for greatness of spirit....To worship heroes is probably the first step toward becoming great in one's own measure.

Sir Richard Livingstone, whom Mr. Tead cites, believes that the study of human nature at its best should be the centre of all education. He had suggested

> that the subject of the picture which mankind is trying to paint is a world of human beings as perfect as human nature allows; that our model is, therefore, human greatness and goodness, and that we must start with a vision of these, derived...from the revelation in religion, in poetry, in history itself.

Admirable also in Mr. Tead's address is his stress on the teacher's own character and standards, and on the importance of insistence on the highest level of performance of which the student is capable. If it becomes the vogue among students to do just enough to pass in their courses, character is corrupted and the satisfaction denied of the consciousness of a good job well done, which he deems necessary to give a sense of mastery over obstacles and of inner confidence.

It is not only in America's colleges that the conscious effort Mr. Tead calls for must be made to build "integrity, honour, courage, truth-seeking and a sense of public obligation...into the very fibre of the leaders of the next generation."

That the Theosophical Movement is wider than any and all organizations calling themselves Theosophical has been often proclaimed but too often forgotten by those who look upon the direct dissemination of Theosophical teachings as the only truly Theosophical activity. Theosophy is indeed, as H. P. B. wrote in her Third Message, "the indwelling spirit which makes every true reform a vital reality," but every effort tending to promote the Universal Brotherhood which is the first object of the Movement, is the effort of our allies if not of declared friends.

The exchange of cultural exhibits between nations, for example, is to be welcomed as a contribution to the great end of a united human family. Mutual appreciation calls for mutual understanding and mutual understanding in turn demands the opportunity to know each other's achievements and to appreciate each other's difficulties. Not only are the formal exhibitions of great paintings and statuary produced in other lands of value. The exchange of pictorial photographs between, for example, India and the U.S.A. has been going on, choice photographs collected in portfolios having been in circulation in both countries. Recently it was reported that the first India-America Colour Slide Circuit had been arranged, jointly sponsored by the Photographic Society of America and the Camera Art Group, Madras (5, Chellappa Mudaly Street, Madras 12). The announcement in the press contains the very true observation that

> the value of such exchanges of creative pictorial work by artists in different countries of the world cannot be over-estimated. Presenting a cross-section of photographic art of one country to another for friendly criticism and appreciation helps to establish a universal fellowship among artists.

Did not H.P.B. write in her *Key to Theosophy*?—

> In order to awaken brotherly feeling among nations we have to assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations....

Most of us may be unable to do much actively in these directions but lending them the support of our sympathy and good wishes when they are brought to our attention is itself co-operation of a type not to be despised.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

" The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its " Declaration " I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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